

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## From the American Baptist Magazine. BOSTON ASSOCIATION.

This Association commenced its fifteenth session on the 19th ult. in the meeting house of the first Baptist Church in Charlestown, and was organized by appointing the Rev. D. Sharp, Moderator, and Rev. G. F. Davis, Clerk. Rev. E. Nelson, Assistant Clerk: The weather was unfavorable, but at an early hour the house became crowded with attentive hearers. At 10 o'clock the services were opened in the usual manner. A sermon well adapted to the occasion, was delivered by Rev. C. O. Kimball, of Methuen, from which in a future number of our work, some extracts may be expected. At 12, the reading of the letters from the churches commenced. They were of a deeply interesting character, affording evidence of a more extensive and general diffusion of divine influence among them, than on any former occasion; and the glow of gratitude and praise warmed every heart for the unequalled blessing. But few churches within the limits of this body, have remained without sharing copiously in the salvation of God.

We cannot give our readers so correct an impression of the facts, as by subjoining a few extracts from the letters presented, though we hope soon to furnish a more particular account from the several pastors, for the comfort of the friends of Zion.

The Second Church in Boston says— "We shall not trespass on the time of the Association, by remarks on the general progress of religion in this vicinity, or elsewhere. Gladly would we look abroad on the churches of our own land, and see how God has fulfilled the glorious things which he has spoken concerning Zion. We would survey the heathen world, and see how the light of Christianity is going forth, as a lamp that burneth, to enlighten, and cheer, and bless, the dark places of the earth.

But we remember, that the object of this letter is, to give you a concise history of this church during the past year. This duty we proceed to discharge, with feelings of gratitude to God, for his undeserved and wonderful goodness. He hath done great things for us, whereof we are glad. To him alone belongs all the glory.

In our last annual letter we mentioned, that there were then some encouraging indications, that God was about to visit us. In the preceding month of May, a few brethren from each of the churches in this city met together, to bewail the state of Zion, to confess their barrenness and sloth, and to stir up each other's minds to pray and toil for the peace of Jerusalem. These brethren agreed to meet every morning, at sunrise, in secret prayer for a revival of religion, and to hold a weekly prayer meeting for the same object.

In July following, two weekly prayer meetings were commenced, and on the first of August, a female prayer meeting was established in this church. The effects soon became manifest. A number of young persons began to feel a deep concern for their spiritual welfare. The number of inquirers multiplied. Meetings became more frequent, and more fully attended. A number of persons soon found peace in believing, and followed their Saviour in baptism. During the winter, the attention increased. Conference, prayer, and inquiry meetings were fully attended. The work advanced in a very still, but powerful manner. Every thing gave evidence of the operations and teachings of the Holy Ghost.

Nineteen candidates were baptized on the 22d of April, and a few days after, nineteen more followed their Saviour in this solemn ordinance. We have, since that time, been allowed, every month, to visit the water's side; and have experienced, on those occasions, the manifest

presence and blessing of Almighty God. The whole number added by baptism, during the year, is eighty-two.

While God has been blessing us, he has given us occasion to rejoice in the progress of his cause, and has honoured us with some share in aiding to extend his kingdom. We have dismissed thirty-six members to unite with others, in forming three new Baptist Churches—one in this city, one at Lechmere Point, and a third, which is about to be established at Hingham.

From the third church in Boston, we make the following selection.

"It affords us no ordinary pleasure, to address you on the present occasion. During the past year the Lord has been very gracious to us. Several who had long before experienced religion, have gained more satisfactory evidence of being Christians; and many others, it is believed, have been brought from darkness to light; and having first given themselves to the Lord, have also given themselves to one another by the will of God. The seed which had been sown in tears, and accompanied with the prayers of God's people, has brought forth abundant fruit.

Among the efforts which have been signally blessed, we would mention, discourses particularly addressed to sinners, pastoral visits, the seasonable remarks and exhortations of private Christians, and weekly meetings for persons who were seriously inquiring, 'What shall we do to be saved?'

We are more deeply convinced than ever, that the kingdom of grace is a kingdom of means. Should this sentiment become more powerful, more general, and more habitual, we may expect to see more untiring efforts in bringing sinners to a knowledge of the truth, and more frequent displays of the grace of God in their salvation.

You will no doubt be gratified to hear that since our last communication to you, we have received into the church ninety-two persons, who have been baptized on a profession of repentance towards God, and of faith in our Lord Jesus Christ."

Extract from the letter from Cambridge.

"Surely this is a day of glad tidings, and may truly be reckoned among the years of the right hand of the Most High. In reviewing the dealings of the Lord towards us as a church, from the beginning, we may say, 'goodness and mercy have followed us;' but a retrospect of the past year inspires us with joy, and fills our hearts with gratitude and praise. The year 1826 was a season of great coldness in the church, devotional feelings were low, there were none who inquired the way to Zion, nor were any additions made to our numbers. But the close of this year presented a brighter prospect. The change was gradual and cheering, as the opening day after a night of great darkness. A sermon preached in November from these words, 'It is time to seek the Lord,' was blessed to the awakening of several who shortly after entertained hope, and others were heard to inquire, 'What shall I do to be saved.' At this time the church as a body remained cold. This was the state of things at the close of the year. The present year opened with pleasing prospects; the first day of which was observed as a day of fasting and prayer; this was a season long to be remembered. The church seemed to awake, and put on new strength; now it was easy to pray, exhort, and to preach. From this time the revival increased with a pleasing rapidity; every week witnessed new inquirers, and hopeful converts were multiplied. The good work was at its height in February, March, and April. The subjects of this revival have been from every class in society, and about an equal number of males and females. The means which a God of grace has seen fit to bless in carrying on his good work, have been a preached gospel, the exhortations of Christians, the conversations and warm addresses of young converts, and the administration of the ordinances of the gospel. As our place of worship had for some time been too strait for us, we this summer considered the providence of the Lord, as addressing us in language to this effect; 'Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes.' Accordingly on the 9th of July, our house was separated in the middle, and twenty-three feet added; and by the good hand of our God upon us it has been completed, without our being prevented from meeting in it a single Lord's day. From a review of the gracious dealings of God towards us, we are constrained to say, 'What hath God wrought?' Seventy-eight have been added by baptism. We have chosen, to accompany our pastor and take part in the deliberations of your body, the Rev. John Cookson, and brethren Elijah Corey, and Rufus Fisk."

From the First Baptist Church in Salem.

"During the last autumn a few were added to our number, by a public profession of their faith in the Redeemer—some of the fruits of the former influences of the Spirit, and some just then brought from darkness to light. But it was not till about the first of April last, that any very special evidences of a revival were manifest. From that time to the present, the Lord has graciously been visiting us, granting from Sabbath to Sabbath, and from month to month, fresh cause to rejoice that his hand is not shortened, nor his ear heavy. There are several things in this revival for which we feel under special obligation, and which we feel bound distinctly to make known. The first is, that it has been from the beginning very signally manifest as the work of the Lord. He has indeed blessed the use of means, but it has been in such a way as forces us to give all the glory to him. The instrumentality which has been made efficient has been nothing of our invention, but distinctly that which he has authorized and enjoined even from the beginning. God has encouraged us to pray and speak in public and in private, by gracious answers to our petitions, and making the words uttered, though spoken in weakness and in fear, effectual to the conviction and comfort of many. The ordinances of the gospel practised in the simplicity of apostolical example, unincumbered by the traditions of men, have been signally honored of Heaven. Another characteristic of the work, is its noiseless and unobtrusive influence, resembling the dew from heaven, which, unseen and unheard, descends and blesses the earth. To us it seems obvious, that if the precious revivals which have recently refreshed so many of our churches, shall ever assume a more permanent character, it must be by a more humble reliance on the Holy Spirit, and by carefully guarding against those irregularities, which to a greater or less degree flow from our natural temperament and excited feelings. God has been pleased to call some of almost every rank and age, thus showing the adaptability of his grace for all. But a large proportion of those who have been gathered to us, are just now entering upon the responsible duties of active life, are in the very age and circumstances which most imperiously require the counsels and enjoyments of piety, and which gives the greatest encouragement to hope for their growth in grace and in knowledge, and for their extensive usefulness in the world.

We have recently been called to give up an esteemed member, (sister Mehitabel Harris,) to the delightful but self-denying duties of missionary life. She has just sailed with her husband, the Rev. James Bourn, to his station at Belize, on the Bay of Honduras, and we beg an interest in your prayers for their prosperity and success. Added by baptism, 80."

Extract from the letter from Newton.

"Come, bless the Lord with us, and let us exalt his name together, for he hath done great things for us, whereof we are glad. To give you the particulars of the work of God among us, would draw out our letter to too great a length for the present occasion. Suffice it to say, that the work has been deep and silent. Generally, those who have obtained a hope, have been solemn and unassuming; though some of our converts were brought out very clear and happy. Several who had entertained a hope for years, have come forward and professed Christ before men. We have derived much aid from the professors and students belonging to the Theological Institution; they were ready to every good work: and it has been, we trust, a profitable field for the young men to labour in. The work is still apparent. Eighty-one have been added by baptism."

From the Church at Woburn.

"Some time in October last, the Spirit of God began its special operations among us, in the east part of the town, where a few saints were quickened, and several individuals awakened from the slumbers of sin; who, after a few weeks of deep anxiety and distress of mind, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. These having tasted that the Lord is good and gracious, and in view of the fullness and freeness of divine grace, declared to their neighbours and friends, both in meetings and at other times, what the Lord had done for their souls, and invited them without delay to turn from their evil

ways, to the hope set before them in the gospel.

The work of grace gradually progressed, till its fruits were seen in all parts of the town. Our meetings on the Sabbath were crowded and solemn. Our conference and prayer meetings were frequent and interesting, and in them was seen depicted the anguish of a broken and sin-burdened heart; and on others the joys of faith and pardoned sin. During the year, there has been only one month out of eleven, in which we have not been permitted to repair to the water side for baptism. Since the commencement of the work, sixty-eight have followed the Saviour's footsteps in submission to that delightful ordinance.

In view of all the wonders of redeeming love that have been wrought among us, we are ready to exclaim with the Psalmist, 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.'

We are at present engaged in the erection of a new meeting-house, the dimensions of which are 53 feet by 60, exclusive of the projection in front."

We should with much pleasure give further extracts, did our limits permit.

In many of the churches Sabbath schools and Bible Classes are established, which are in a flourishing condition, and promise extensive benefit to the rising generation. From among these, both of teachers and pupils, a goodly number have within the last year been added to the people of God. The spirit of benevolence never appeared more active and enterprising among us, than on this anniversary. All our measures for extending the kingdom of Christ, were strengthened by an accession of means.

During the session, many estimable servants of Christ were engaged in preaching his gospel, both at the meeting house and in other sections of the town. On the afternoon of Thursday, according to notice previously given, the church with which we were convened, celebrated divine worship; and at the close, the communion of the Lord's Supper, in which all visiting members were invited to participate. Nearly five hundred members took their seats at the table. On this occasion, the Rev. Mr. Peak preached, and the Rev. Messrs. Grafton, and Leland of Vermont, administered the communion. The service was solemn and impressive. The whole number added to the churches within the last year by baptism, is 950. The Association has become so large, as to render a division necessary to their comfort, and towards which, incipient measures have been taken. When the parting hour arrived, all seemed reluctant to contemplate it, and afforded the clearest evidence that they had been sitting together in an heavenly place. Long may the savour of this bright antepast of heaven, remain with every heart.

## REVIVALS.

Extract of a letter from the Rev. Mr. Ball, to the Rev. H. Keeling, dated Henrico, Va. August 8, 1827.

The glorious reformation, which commenced about nine months ago within the bounds of Chickahominy Church, is still advancing. Not only the church, but almost the whole neighbourhood, exhibits a complete contrast with what they were two years ago. "Where sin abounded, grace now much more abounds." The church, which once enjoyed the labours of the pious brethren, Ford and Webber, was, after their decease, almost destitute of preaching. Meetings were but seldom held, the rising generation seemed wholly devoted to pleasure, and every gate in Zion mourned, because few, very few, came to her solemn feasts. Soon after I commenced my labours with them, I opened a Bible Class, which was attended by a respectable number, mostly of young people. This, by introducing a new subject for entertainment, soon broke up those amusements which had for a long time engrossed the whole attention. Nothing else, however, occurred to excite our hope that God was about to pour out his Spirit, but the conversion of one lady, for more than a year. Near the last of October, five persons offered themselves for baptism. These were followed, on the 5th of November, by three more. By this time the work became very evident and increasingly powerful. As young converts began to sing, old saints took their long neglected harps and joined the lay. Our meetings increased, many began to inquire what they should do to be saved.

Although many have been awakened in meeting, but very few have found their first comfort there. While in deep meditation at home, the Lord has spoken

peace to the soul.

Our meetings have been and still are unusually solemn and silent. A few deep sighs bursting from broken hearts for sin, is the most we have heard from the distressed.

Notwithstanding the extreme cold of the last winter, our meetings were frequent and well attended. Our baptizing seasons, though often on very cold days, have been attended by great crowds of spectators.

In several instances, men and their wives have gone into the water together. In one instance, one whole household, consisting of six white persons, has become hopefully pious, and have all been baptized.

Last Saturday we had a very solemn meeting. A worthy old gentleman, of nearly 75 years of age, was baptized. He was struck with the palsy about nineteen months ago. This affliction, we have reason to believe, has been blest to his spiritual good. After giving us a clear relation of the work of God upon his soul, he was conveyed into the water in an arm chair, and, in a sitting posture, was 'buried with Christ by baptism.' After he was reconveyed to the shore, I led a little boy into the water of about eleven years old. This formed a striking contrast with the venerable old gentleman, who had just submitted to the ordinance before him! With a cheerfulness which I rarely ever witnessed, the little boy walked forward, amidst the gaze of a crowd of spectators, and a burst of tears.

Since the reformation commenced, there have been seventy-six added by baptism. Several have obtained hope who have not been baptized, and there are some still concerned. I generally preach from five to seven times in a week, and continue to have large congregations.

All the young converts appear steadfast in the faith, and many of them have become active in circulating tracts, and in promoting many useful objects.

Besides the reformation in Chickahominy Church, some additions have been made to Deep-Run Church. Several have become hopefully pious under brother Matthew Webber's labours, in Goochland. Prospects are entertained of raising a church there soon.

In the bounds of Hopeful Church, about 18 miles above this place, a good work has commenced.

I am, dear brother, yours, &c.  
ELI BALL.

## REV. C. F. FREY.

An obliging friend, on whose correct knowledge of the circumstances we can rely with perfect confidence, has furnished us with a brief statement of the circumstances which lately led this celebrated son of Abraham to a scriptural knowledge and public profession of Christian Baptism.

During the period of Mr. Frey's studies at the Missionary Seminary in Gosport, England, his time was much occupied in the investigation of the general doctrines of Christianity; and particularly the subjects of controversy between Jews and Christians. Baptism was then considered by him as a subject comparatively of little importance. The arguments in favour of *Sprinkling* and *Infant Baptism* were represented in a strong light, whilst those of the opposite party were but slightly mentioned. The view given of the subject as analogous to circumcision, and the sprinkling of water and blood, were peculiarly pleasing to Mr. Frey's natural attachment to Judaism, and prevented, for the time, any further inquiry into the truth of the statement.

The circumstances of his being a convert of the Jewish nation, together with his situation as a Missionary or Agent to promote the conversion of the Jews, had called him so often to preach and to travel, as to leave him but little time for the study of any other subjects besides those connected with his immediate labours.

The subject of Baptism would probably still have remained unexamined by Mr. Frey, had it not been for the following occurrence. At the sprinkling of one of his children together with the children of others, the Minister exhorted their parents to bring up their children "in the nurture and admonition of the Lord." This scriptural, solemn, and affectionate exhortation was enforced by observing that these children were members of the church, adopted into God's family, &c. &c. These declarations were forcibly impressed upon the mind of Mr. Frey, as if he had never heard them before. They appeared to him at the moment, inconsistent with the doctrine of *Persever-*



ance. He, therefore, resolved, not to present another child, nor baptize the children of others, before he had thoroughly investigated the subject.

Since that time, for more than two years past, it has been his custom to introduce the subject in conversation with the Minister, almost in every place where he had preached, for the purpose of obtaining information. About three months since, having been blest with another child, immediately his former resolution came into remembrance. He, therefore, resolved to give himself to reading, meditation and prayer. After carefully examining the best books on both sides of the question, he came to the full conviction that immersion is the only scriptural mode, and believers the only subjects of Baptism.

He now felt it his duty to obey the command of his Lord and Saviour to be baptized by immersion, and accordingly proposed himself as a candidate to a Baptist church.

We are credibly informed that Mr. Frey, since his baptism, contemplates the course he has taken as "the discharge of a solemn, religious duty, cheerfully leaving the consequence," as he has been known to express himself, "to his covenant God, whom he has the honour and privilege to serve in the gospel of his Son."

Mr. Frey, we learn, has united with the Baptist Church in New-York, of which the Rev. Mr. McCloy is Pastor, having been previously a member in good standing of the New-York Presbytery. He is highly esteemed also by the American Society for meliorating the condition of the Jews, which have recently contemplated again employing him as their Agent.—*Chr. Watchman.*

From the Maine Baptist Herald.

#### BREVITIATES.

Cumberland Baptist Association held their annual meeting in Portland on Wednesday and Thursday, Oct. 3d and 4th.

On Tuesday evening a discourse was preached by Br. John Haynes, Pastor of the Church in Norway.—Text Is. xlii. 16. "I will lead the blind," &c.

Wednesday morning, the Introductory Sermon was preached by Br. Benjamin Titcomb, jr. from Habakkuk iii. 2. "O Lord revive thy work."—After which there was a collection taken for Domestic Missions.

The Association was organized by choosing Brethren, John Haynes, Moderator, T. B. Ripley, Clerk, and A. Wilson, Assistant Clerk.

In the afternoon, the letters from the respective Churches were read—from which it appeared that though some of them were in circumstances of trial and affliction—and many of them had received but few additions, during the year—yet there was a general establishment in the doctrine of grace. The church in Portland had been blessed in a special revival during the year. Fifty-three had been added by baptism—and the letter from that church stated that the work was still going on, though not so powerful as at some former periods. Several have been added by baptism to the churches in North Yarmouth, Brighton, Norway and others.\* Two churches recently formed, 2d in Hebron, and one in Harrison, were added to the Association.

In the evening, Br. James from N. Brunswick preached from Matt. xxviii. 9.—"Jesus met them saying—All Hail!"

On Tuesday morning, while the business of the Association was transacting in the Vestry, Br. Freeman preached to the people assembled in the meeting house. At the conclusion of the Association, Br. Nutter preached from Gal. vi. 9.—"And let us not be weary in well doing, for in due season, we shall reap if we faint not."

There were prayer meetings in the meeting-house on Wednesday and Thursday mornings, which were numerously attended, and many fervent prayers offered up to Him who heareth prayer.

During the reading of the letters on Wednesday afternoon—a discourse was preached to the people assembled in the Vestry by Brother Hull from New Brunswick, and on Thursday evening Br. Going preached in the meeting-house from 1 Peter 2. 6. 7.

At the close of this interview, the Union Hymn was sung—in which it is believed a large number cordially joined.

Thus has passed away another Religious Anniversary. May God grant that permanent good efforts may result from it. May He visit all the churches with the effusions of his Holy Spirit. May He abundantly assist the Pastor and the Deacons, and all his ministers and all his children to do their duty—and build up the churches in the most holy faith—and add greatly to their numbers such as shall be saved.—*Com.*

\*The second Church in Brunswick, which is within the limits of this Association, has received by baptism 33 during the year.

It may be inferred from the above notice that the 2nd Church in B. is a member of the Association, which is not the case, although that body at their late meeting manifested a readiness to receive this church.

#### OLD COLONY BAPTIST ASSOCIATION.

The Old Colony Baptist Association held their annual meeting at the north Baptist Meeting-house in Marshfield, Oct. 3d and 4th, 1827. The introductory discourse was delivered on the morning of the first day, by Rev. Benjamin C. Grafton, from 2 Cor. iii. 2, 3—"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The Association was then organized, and the letters from the different Churches of which it is composed were read. The Churches generally appeared to be established and united in the truths of the gospel; and although no general revival has been experienced by any during the year, yet some have been gently watered by the dew of divine grace. In the afternoon of the same day, an animating and encouraging discourse was delivered by Rev. C. P. Grosvenor, from Rev. xi. 15—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of our world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." In the evening Rev. Wm. Bowen delivered a discourse from 2 Thess. i. 10—"When he shall come to be glorified in his saints, and to be admired in all them that believe."

The business of the Association being closed on the morning of the second day, the Missionary Society of Plymouth County and vicinity then held its annual meeting, during which addresses were made by Rev. Mr. Grosvenor and Rev. Mr. Grafton, and the Missionary Sermon was delivered by Rev. Otis Wing from Luke ii. 10—"And the angel said unto them, fear not: for behold, I bring you good tidings of great joy, which shall be to all people." After a short interval, the Rev. C. P. Grosvenor delivered a discourse founded on Psalm xxxix. 7. "And now, Lord, what wait I for? My hope is in thee."

The Association was harmoniously conducted, and the preaching well adapted to encourage and animate the friends of Zion, and to convince sinners; and particularly in the closing exercises, it was the language of many hearts, "Lord, it is good for us to be here."—*Communicated.*

**Baptists in Vermont.**—By a notice published in the Northern Spectator, we observe that, a County Society, auxiliary to the Vermont Baptist State Convention, was to be organized at Manchester on the 10th inst. Brother Ira M. Allen, agent of the Vermont Baptist State Convention, requested the Delegates from the several Primary Societies to convene for the purpose. Public services were to be attended in the Baptist Meeting-House, and a sermon was to be preached on the occasion by the Rev. Mr. Williams of Wallingford. It is well thus to call public attention to the means of spreading the gospel, and to circulate information of the moral necessities of the people. Were these wants often laid before the public, the sympathies of our nature would be more effectually awakened in the cause of extending the blessings of the gospel of Christ.—*Chr. Watchman.*

**Baptist Church, West Cambridge.**—It is pleasing to hear, that the religious attention in this Church and Society is on the increase. A number of precious immortals seem resolved to make the salvation of their souls the object of their most ardent pursuit. On the last Lord's-day, the house of public worship was crowded with attentive hearers, and the Rev. William Bentley administered baptism to five persons, two males and three females. On the next Lord's day, it is believed that several others will come forward in this delightful ordinance.—*Id.*

#### GREEN RIVER ASSOCIATION.

This Association held its annual meeting, according to appointment, at Green River Church, in Hart County, Ky. on the second Saturday in August. The concourse of people was respectable, and the services were in general interesting. The introductory sermon was delivered by Elder Sylvanus M. Bagby, from the 4th c. Amos and latter clause of the 12th v. Elder Jacob Locke was chosen Moderator and Richard Garnett Clerk. The letters from the churches manifested a good degree of harmony and christian love among the members; yet they are constrained to adopt the prayer "O that it were with me as in months past, as in the days when God preserved me; when his candle shone upon my head, when by his light I walked through darkness." There have been received by Baptism 21. The churches that have received any considerable addition the past year, are Concord, by baptism 5—Skeggs' Creek, 5—New Hope 3. There are 17 ordained and 4 licensed preachers belonging to this Association.

The following vote was passed—That the churches observe the first Saturday in November next to be set apart as a

day of fasting and prayer for a revival of religion.—*Baptist Recorder.*

**Lincoln Baptist Association** held its annual session at Warren, Me. Sept. 19 and 20. Rev. Mr. Pillsbury was chosen Moderator, and Rev. Mr. Starr, Clerk. Introductory sermon by Rev. Mr. James, from Luke i. 32. The collection for Domestic Missions was upwards of \$40. Rev. Messrs. Bartlett, Smith, Going, Johnson, and Morse, delivered interesting sermons during the pleasing occasion. The letters of the churches in Montville, Waldo, Searsmont, and Whitefield gave cheering news of considerable additions. Missionary zeal and a spirit of love were peculiarly visible during the session.—*Id.*

**The Bowdoinham Baptist Association** held its annual session at Winthrop, Me. Sept. 26 and 27. The meeting was opened by a prayer by Rev. Mr. Bartlett, messenger from the Penobscot Association; introductory sermon by Rev. Dr. Chaplin, President of Waterville College, from Acts ix. 31. Liberal contributions were made for Missions; but we have not received the particulars of business transacted.—*Watchman.*

**Baptist Preacher.**—The first No. of this publication is now issued by the Editor, Rev. William Collier. It is an able discourse by the Rev. Stephen Chapin, D. D. Professor of Theology in Waterville College, from Heb. xiii. 7.—It is on a highly important subject, *The Reciprocal Duties of Pastors and Churches.* The Nos. are to appear regularly in the first week of each month; and the Editor assures the public, that the literary assistance which he has secured is of the first order, and such as will render the work deserving of patronage. It will be furnished to subscribers at the moderate price of one dollar per annum.—*Id.*

#### NEW MEETING-HOUSE OPENED, AND ORDINATION.

On Wednesday last, the new House for Public Worship, at Lechmere Point, Cambridge, was opened by religious services, which were commenced with an Anthem by the choir. The introductory prayer, and reading of the Scriptures, was by the Rev. Gustavus F. Davis, who read the doings of the Council, convened on the occasion. The proceedings of the Church in the election of their Pastor, the Rev. John E. Weston, as also his call to the ministry, were satisfactory to and approved by the Council, who voted to proceed in setting him apart by ordination to the Gospel Ministry and to the Pastoral Office.

The Hymn, "Great King of Glory come," &c. was sung by the choir, and the Dedication Prayer was offered by the Rev. Bela Jacobs, of Cambridge. The hymn, "Let Zion's watchmen all awake," was then sung.

#### Ordination of the Rev. John E. Weston.

The ordination sermon was by the Rev. Mr. Sharp, from Eccles. xii. 10—"The preacher sought to find out acceptable words." He commenced with remarks on the power of words; on their influence in producing sorrow, or joy; on the manner in which our intercourse in society is affected by them, and on the necessity of prudence in their use. The Minister of Christ especially, must be cautious in this matter; for the weighty duties which he is to press on the consciences of his auditory, and the principles he is to enforce, require the greatest plainness, and language appropriate to the nature of the truths he would communicate. Solomon "gave good heed, and set in order many proverbs." Mr. S. made the necessary distinction between the smooth preacher, the eloquent moral lecturer, which please the ungodly, and those faithful and searching but affectionate addresses to the conscience and the heart, which are calculated to awaken and impress. God disapproves all deceit; and however wicked men may be pleased with it, the Minister of Christ must remove the veil, which hides the odious deformity of iniquity. The richest imagery, the most sparkling beauties of rhetoric, however they may amuse the vain, and please their fancy, can never feed the soul, which may be famishing for the bread of life. Paul was instanced as a noble model for imitation. His grand theme was a crucified Redeemer. And all his practical instructions were adapted to circumstances.

On the subject of illustrating divine truth, it was shown that the Minister must be diligent to discern its real meaning, by a careful consideration of the whole discourse or passage in all its connections and bearings; and as the word is the instrument of enlightening, of warning, and of encouragement, the whole is to be presented with clearness, and each part in its just proportions, in nothing coming short, and in no particular exaggerating. Language must be adapted to the truths delivered, with a simplicity not to be misunderstood, and with a compactness readily remembered. Preparation for pulpit exercises was warmly recommended, as well as a zeal, and an affectionate concern for sinners, not easily resisted even by the worldly and the careless. Tenderness was especially enjoined;

and here our blessed Lord who wept over Jerusalem, was exhibited as a perfect example. The prophets and apostles evidenced a like spirit; and the same was a distinguishing trait in the public exercises of Whitfield. Such would occasionally be his sympathy for ruined sinners, that he would pause in the midst of his sermon, and give vent to his feelings in sobs and tears. The labour of producing a mere mechanical effect on men was contrasted with this powerful pulpit oratory, and justly contemned, as were also the metaphysics and the subtle disquisitions of those, who understand neither what they say, nor whereof they affirm. Mr. S. concluded by an affectionate address to Mr. Weston, exhorting him to an attention to his appropriate duties as a Pastor, and to the cultivation of personal religion.

The Charge was by the Rev. Dr. Bolles, of Salem.

The Right Hand of Fellowship was presented by the Rev. Mr. Leverett of Roxbury.

The Address to the Church and Society was by the Rev. Mr. Jackson of Charlestown.

The concluding prayer was offered by the Rev. Mr. Grosvenor.

The Rev. Mr. Malcom preached in the evening, to much acceptance.

The House is of wood, two stories in height, has a handsome spire, and a well-toned bell. The lower floor has 62 pews, the gallery 32. The seats of the choir are a little above and in the rear of the pulpit.—*Chr. Watchman.*

The following Circular Letter, from the pen of Rev. Thomas Winter, of North East, N. York, is worthy an attentive perusal; and we think our patrons will approve of its publication in the Secretary.

#### CIRCULAR LETTER.

The Hartford Baptist Association, assembled at Colebrook, October, 1827, to the several Churches they represent, send Christian salutation.

Dear Brethren,

Through the good hand of our God upon us, we have been privileged with another annual interview, to hear and to tell of the things which pertain to the kingdom of the great God, and our Saviour Jesus Christ. As on former occasions, so now, we trust we have found it good to be here. Our hearts have been refreshed by the intelligence, which the Letters of some of you have communicated. And though we deeply sympathize with those who are mourning a state of coldness and spiritual declension, yet learning that, on the whole, the cause of our Divine Saviour is prospering within the bounds of our Association, we thank God and take courage.

While every one that has a heart to desire the promotion of the glory of the blessed God, and to feel for the misery of man, must mourn when he beholds the extensive desolations of sin in the world, such must at the same time rejoice in the fact, that evangelical light is spreading on every side; and that now, as in ancient days, the Gospel is made the power of God, and the wisdom of God to the salvation of many souls.

But what must still more gladden our hearts is, the expectation of the period, and that not very remote, when the gloomy mists of moral darkness which now hang on so large a portion of our world, shall be dissipated, and the quickening rays of the glorious sun of righteousness shall illuminate every dark abode, and all flesh see the salvation of God.

In view of the present political and moral state of the nations of the earth, this expectation might be branded by the sceptical as visionary and absurd. But no, it is founded on the word of him, who has all power in heaven and in earth, "For the mouth of the Lord hath spoken it," and "the zeal of the Lord of Hosts shall perform it."

But though we have suffered our thoughts to run thus far in this train, we purpose rather to invite your attention to the pursuit of means which have a bearing, more or less direct, on the ultimate triumphs of the truth of God. And if, in the present communication, we take the liberty to address a particular class of our fellow Christians within the bounds of our Association, we presume that others will not feel themselves aggrieved on this account.

The class whose attention we especially invite, is composed of the junior brethren in our Churches.—We would write unto you, young men, because ye are strong, and have overcome the wicked one: and we would urge on you the duty and importance, of consecrating your strength to the cause of your Divine Redeemer, in such ways as the providence of God direct, and as the circumstances of the Church and the world might require.

There is no period in life; there is no circumstance in life in which he can be placed, in which the humblest Christian might not contribute his mite to that revenue of glory which shall arise unto God from his Church. Even servants are exhorted "to be obedient to their masters, and please them well in all things"—"that they might adorn the doctrine of God our Saviour." But from the age, the capacities, and the circumstances of some, peculiar efforts might justly be expected to spread the savour of the knowledge of Christ, and to extend the benign influence of his glorious gospel.

Thus, to pious parents, surrounded with a rising family, and with intelligent domestics, what opportunities daily occur to exhibit the vital truths of religion, and to enforce them on their consciences. Were these opportunities more assiduously improved, we believe the knowledge and the influence of divine truth, would be far more extensive and manifest than at present.

To our fathers and mothers in Israel we look up for that counsel, and direction, which their age, their experience, and their observation enable them to give.

To our young men, who are strong, we look for that energy and active exertion, which the circumstances of the Church and the world require. While we behold many of our fellow Christians bending under age, and an accumulation of bodily infirmities; and giving other affecting indications that the days of their pilgrimage, with all their mortal labours and sufferings, are drawing to a close, and they near the borders of the land of rest—and while we

indulge a feeling of regret at the expected loss of their society, of their exertions, and of their counsels, which we must sustain; we reflect with pleasure on the circumstance that God is raising up another generation, another seed to serve him. We rejoice to see in our Churches a goodly number of intelligent young men and women, whom God hath called by his grace to his eternal kingdom and glory. And to you, ye sons and daughters of Zion, we look for that pious zeal, and well-directed activity, on which, to a good degree, depend the continuance and utility of those religious means, which have been signally blessed of God to the edifying of the body of Christ in love.

We are induced to call your attention to this subject from an apprehension, that in most of our Churches there is a considerable amount of capacity for active duties, which lies comparatively dormant; but for the use of which there is great occasion.

We would press on your attention the importance of contributing largely of your talent, to support meetings for public worship.

With whatever ministerial gifts any Church might be blest, and however faithfully these gifts might be used, still there is great need for the maintenance of meetings for social prayer: and where such meetings are unknown, or but seldom observed, the interest of piety will suffer a serious loss. But for the maintenance of these, to whom shall we look? To those who have long borne the heat and burden of the day? To those who are enfeebled by the infirmities incident to declining age? They, doubtless, recollect with emotions of pleasure, the seasons of spiritual enjoyment they have experienced on such occasions, and desire such means to be perpetuated. But often feel compelled with reluctance to remain in their habitations, when the returning season calls the worshippers of God to the house of social prayer. And is it not sometimes the case, that on account of their unavoidable absence, the season passes by without the voice of prayer being heard, where prayer had been wont to be made; and this notwithstanding the presence of some, who should have been ready and willing to occupy the place of their fathers in Israel.—And whence this fact? This reluctance to attend on important duties, and to maintain important means of grace? We cannot admit the plea of mental incapacity, when on various other occasions we have full proof to the contrary.

Do you plead diffidence? But the good man should never be diffident when duty calls him to action.—Do you fear humiliating embarrassment? But only see that your hearts are thoroughly imbued with divine truth, and your experience will verify the saying of the Redeemer, "Out of the abundance of the heart the mouth speaketh." Diligently attend to the duties of the closet, and when called to engage in the social circle, you will find no difficulty in pleading with God in your own behalf, and that of others.

We are aware that a degree of firmness, and much of the spirit of piety are requisite, to enable you with composure to engage personally in religious exercises, before those with whom you have probably been associated in the pursuit of idle vanity, and in the practice of sin. But if your Lord and Saviour have really separated you by his grace from them; if he have mercifully opened your eyes to see your danger, and turned your feet to his testimonies, be not afraid nor ashamed to evince in any way which duty might dictate, what the Lord has done for your souls.—I will speak, (says David,) of thy testimonies before Kings, and will not be ashamed.

Perhaps this very circumstance to which we have alluded, which might often operate to deter you from engaging in public exercises, is a strong reason why you should so engage. How know you but God might make you the instruments of leading your former acquaintance to a sense of their condition, and to the obtaining of like precious faith with you, thro' the knowledge of God, and our Saviour Jesus Christ. At least, by your fervent prayers for their souls, and your affectionate admonitions to them, to flee from the wrath to come, evince, that though you are called from the fellowship of sinners, you nevertheless feel tenderly alive to their best interests.

Before we leave this subject, permit us to suggest it as a probability, that in the vicinity of many of our Churches there are places very destitute of religious means, but where it would be very practicable to establish such means: we intend particularly, meetings for prayer and reading the sacred scriptures. We are persuaded, if our younger brethren would take this subject into serious consideration, and act on it, as a sense of duty, and the openings of divine providence might direct, there are many places, now comparatively unblest with the light of truth, which might be taught from the holy oracles, words whereby they might be saved. This plan of operations we now recommend, is no novelty. It has been, and still is acted on in many places with lively energy, and the amount of good thus accomplished is very considerable.

We secondly urge on your attention the important duty, of aiding the efforts of the present day to instruct the rising generation. We deem it superfluous to expatiate on the singular merits of Sabbath School institutions. For who among us does not read the religious periodicals of the day: and reading these, can hesitate to pronounce these efforts of Christian benevolence, among the grandest and mightiest means to which a merciful providence has given birth, to enlighten and bless the children of men. Indeed, so strong, and so general is the conviction of all classes of men, of the singular utility, and the salutary influence of Sabbath Schools, that not many places are destitute of these fountains of Christian light, and nurseries of piety. And yet, probably, there are some.

The reason sometimes alleged for this destitution, where it exists, is, a want of suitable persons who are willing to devote their attention to the important work.

But we trust our beloved young brethren and sisters, will not suffer this reason to be alleged in those neighborhoods where the providence of God has placed them.

You behold a new generation springing up around you, many of whom are destined to perform some part on this great stage of action, and all of whom are bound to the eternal state. You are aware that, but for the interposition of Christian benevolence, many of them will grow up with but little intellectual, and without any moral culture. Thus left to themselves, they are in danger of growing up to manhood under the unrestrained dominion of their native depravity, and under the baneful influence of vicious example, with scarcely a counteracting circumstance. And will you not cheerfully come forward and offer your endeavours to instruct the ignorant, and them that are out of the way? Will you not devote your strength, and a portion of your time, to lead these young immortals to the fountain of heavenly knowledge, and to snatch them from the paths of ignorance and sin?



We are sensible that, in performing this labour of love, you must make some personal sacrifices. But, we are persuaded, if made from proper motives, it will be a sacrifice acceptable to God, and eventually beneficial to your own souls. "The liberal soul shall be made fat, and he that watereth shall be watered also."

We have dwelt on this particular, because we earnestly desire that Sabbath Schools might be in vigorous and efficient operation, throughout the bounds of this Association:—that out of them are already established, they may receive the cordial and persevering co-operation of the junior members of our churches, both male and female; and that where they are not, means might be speedily adopted to give them a vigorous existence.

Thus we have suggested some important means, which, dear brethren, call for your devoted attention, and by which you might essentially contribute to the glory of your divine Redeemer, and to the best interests of your fellow immortals.—Doubtless, other ways will present themselves to your view, by following which you might promote the above momentous objects, and evince the holy principles of your renewed nature. Recollect, when the blessed God called you by his grace, his message was, "Son, go work in my vineyard." And when you consecrated yourselves to him in the baptismal stream, you virtually replied, "All that the Lord hath spoken we will do, and be obedient." Whatsoever, therefore, your hands find to do, do it with your might, knowing that there is no knowledge, nor device in the grave whither you are hastening.

Permit us to close this address to you, by reminding you of the vital importance of looking well to your hearts:—of cultivating a spirit congenial with the gospel:—of walking at all times with holy circumspection. Let your cheerfulness be tempered with Christian gravity. Let all your steps be directed by the fear of the Lord. In your necessary intercourse with others of the same age, or of the same avocation, never give them occasion to say, "wherein do ye differ from us?" but by your chaste conversation, and Christian deportment, constrain them to say, "The temple of the Lord are these," and to glorify your father who is in heaven.

"Thus will you best proclaim abroad,  
The honors of your Saviour God."

Brethren, we write not these things because ye know them not—but to stir up your pure minds by way of remembrance. Many of us feel the hand of time, and the pressure of infirmities heavily upon us. We feel that soon we must lay down our earthly tabernacles, and be gathered to our fathers, even as our Lord Jesus hath shewed us. But we long to see the Church of our Lord, which he hath purchased with his blood, rising in strength and majesty. And, under God, on you, who are the young and "strong," is the hope of the church. Stand therefore in your lot. Quit you like men, and be strong:—"strong in the grace that is in Christ Jesus." "And the God of peace sanctify you wholly; and we pray God that your whole body, soul and spirit, be preserved blameless unto the coming of Jesus Christ. Faithful is he that calleth you, who also will do it."

To our brethren, generally, of this Association, we would affectionately say, "As ye have received Christ Jesus the Lord, so walk ye in him." May he grant unto you, "according to the riches of his glory, to be strengthened with might by his spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

We rejoice with you, in that grace by which we have been called to the fellowship of the Father, and of his Son Jesus Christ. Let us ever remember this holy and blessed relation, and well sustain the solemn responsibility arising out of it; joyfully looking forward to the heavenly destiny, which grace hath assuredly connected with it.

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity.—For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

## CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, OCT. 20, 1827.

"Behold how great a matter a little fire kindleth."—"The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with."

How important are the words of wisdom.—To be swift to hear, and slow to speak, is a most excellent maxim. When Israel fell before Amalek, on the mountains of Gilboa, the principal anxiety of David seemed to be, lest the uncircumcised should hear of the disaster, and exult. And although the death of Saul and Jonathan on this occasion, had removed every obstruction to his ascending the throne of Israel, yet the sorrow occasioned by the misfortunes of his country, and the dishonour done to the person of the Lord's anointed, connected with his regret that the enemy should have cause of triumph, seemed almost exclusively to occupy his attention.—David's views were not limited to the narrow circle of his own personal gratification, or the success of his immediate friends. But his soul was feelingly alive to the honor of his God, and the welfare of his country; and any dishonor done to God, or any affliction which befel his nation, sensibly affected him. And it is worthy of particular attention, that notwithstanding the holy anointing oil had been poured upon him by Samuel the prophet, yet David did not presume to make an appeal to the nation, in regard to his pretensions, but he proceeded to ask counsel of the Lord. To him he referred the matter, for he had already learned the propriety and advantages of committing his way unto the Lord, trusting in him to direct his paths.

In matters of difficulty among families or individuals, or public bodies of Christians, it is very rarely, if ever the case, that any advan-

tage can be gained by an appeal to the public.

We think that religious newspapers were designed for very different objects, than to publish to the world the contentions of Christians of the same household. We think such a course unwise—injurious—and tending in all cases to increase the evil, by giving publicity to facts which should never have existed, and which can be much better adjusted by the parties immediately concerned, than by public appeals, and discussion from the press. We are confident the course we object to, can be productive of no good; and we are persuaded that if persisted in, it will produce much, very much, evil. So far as we have been guilty of this error, we would repent, and reform.—There is no want of ground for the occupancy of religious periodicals, independent of this. Let Churches in their independent capacity, and Associations, manage their own matters among themselves.

We are not Masons, and have no intention of ever uniting with that Society. We have taken some pains to become acquainted with the order, and helps to such an inquiry are now abundant. But we feel confident, that religious newspapers should not be devoted to the discussion of the merits, and demerits of this Institution. It gives us pain to see brethren of the same household, and brethren of equal piety, arrayed against each other in this paper war. "If ye bite and devour one another, ye shall be consumed one of another."—May heaven in mercy save the church, by pouring upon it the spirit of "meekness and wisdom." We might go on to specify the evils of the course which we disapprove, but we have done. A word to the wise is sufficient.

### HARTFORD BAPTIST ASSOCIATION.

Two weeks ago, we published a brief notice of this body, and promised to give a further detail of their proceedings at their late session, Oct. 3d and 4th, 1827.

After the Introductory Sermon, by Rev. Asahel Morse, of Suffield, Brother Isaac Kimball, of Canton, was chosen Moderator, and Br. Barnas Sears was chosen Clerk, and Br. Albert Day, Assistant Clerk.—Visiting brethren present, were invited to take part in the deliberations.

The letters from the Churches were then read, and a number of them gave cheering intelligence of the edification, and enlargement of the Redeemer's kingdom: while some complained of coldness and desertion. On the whole, the prospects are encouraging. God has indeed visited his people in mercy, and has given evidence that he is a God that heareth, and answereth prayer.

At the last session of this body, twelve months since, it was a time of universal dearth in regard to spirituality, and increase. A season of fasting, humiliation and prayer, was set apart, and God has been pleased mercifully to incline his ear to hear, and He hath sent salvation; therefore will we hope in him continually.

The number of ordained ministers in this Association, is	19
Churches,	24
Additions by baptism the last year,	310
Whole number of members,	2059
Net gain the last year,	210

Two Churches were added at this session viz: the Church in Enfield, and the Church in Sharon. And the Church in Bristol was dismissed, to unite with the New Haven Association.

Voted, to change the time of holding this Association, from the 1st to the 2d Wednesday in October.

Among their proceedings, the Association passed the following resolutions, viz:

Whereas, the moral and religious instruction of youth is intimately connected with their best interests, both here and hereafter; and whereas, it is the duty of every member of the Church of God, to impart such instruction, according to the ability which God has given him:

Resolved, That this Association regard with deep interest, the establishment of Sabbath Schools; and recommend to the several churches, to enter upon the labours of Sabbath School instruction, with Christian zeal and perseverance.

Whereas, a judicious selection of books, adapted to the capacity of children and youth, has been found highly beneficial, in exciting and keeping alive that interest in Sabbath Schools, which is desirable: Therefore

Resolved, That this Association recommend to the churches of which it is composed, that they procure a Library for the use of the Sabbath Schools connected with their several Societies.

Whereas, we are taught by the pure principles of our holy religion, to acknowledge God in all our ways, that he may direct our paths; and whereas, we would ever remember with humble gratitude the right hand of the Most High, by which our National Independence was achieved:

Resolved, That we recommend to the Churches, that they assemble for the public worship of God, on the 4th day of July annually.

Resolved, That we recommend to the patronage of our denomination, the American Baptist Preacher, a periodical publication about to be published in Boston, by Brother William Collier.—*Warren Minutes.*

Voted, That we notice with pleasure the following Resolution in the Minutes of Stonington Union Association; and that, believing union and co-operation essential to successful enterprise, we cordially adopt the same.

Resolved, That we still recommend to the Churches, to unite with the Baptist Convention; and also, that we patronize the Christian Secretary.

Voted, To continue the Monthly Concert of Prayer for the spread of the Gospel, and our contributions for the support of the Missionary cause.

Resolved, That we most earnestly recommend to the Churches of this Association, that they never adopt the use of ardent spirits, as an article of refreshment for the delegates, during the session of this body.—"Touch not, taste not, handle not."

Report of the state of the Hartford Association of Baptist Churches; taken from their Letters at the present Anniversary.

1st Church in Suffield.—This Church was constituted prior to the year 1770, but we are at present unable to give the precise time of its formation. The Rev. Joseph Hastings was its first minister. In 1775 the late Rev. John Hastings, son of Joseph Hastings, was ordained their pastor. The remembrance of him is embalmed in the hearts of many. It is said that in 30 years he baptized 1100 persons, on a profession of their faith. He finished his course with joy.

From this church, nine others have originated, which have been constituted in her fellowship.—This church has been blessed with numerous times of refreshing from the presence of the Lord.

It has had its seasons of joy, and of sorrow, and still remains united in the faith, and fellowship of the gospel, under the pastoral labours of Rev. Asahel Morse, the successor of its first Pastor, above named. Present number of the Church, 78.

The Church in Litchfield, was constituted A. D. 1738, since which time it has passed through a variety of scenes of prosperity, and of adversity. Yet God has preserved a remnant of sincere worshippers.

This Church has been much of the time since its constitution, destitute of a pastor, and has consequently not flourished like some others, who have maintained the pastoral office. But they now enjoy the pastoral labours of Rev. Seth Higby. They have been blessed with some tokens of the divine favour the past year.—Their present number is 52.

The Church in Bristol, was constituted in 1791, and enjoyed for a number of years the pastoral labours of Rev. Daniel Wildman, and after his removal, others filled the pastoral office. It has not long been destitute of the stated administration of the word, and ordinances of the gospel, at any one time. At present this church is edified by the ministrations of the Rev. Henry Stanwood, and has the last year been blessed with a time of ingathering. 37 have been added, and there still are evident tokens for good to this branch of Zion.—Their present number is 156.

The Church in Hartford, was constituted in 1790, and has passed through various seasons of darkness and of light. Although it has not the year past been blessed with the copious effusions of the Holy Spirit, in the conversion of sinners, yet has occasion to adopt the language of the prophet, "Who is a God like unto thee that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage. He retaineth not his anger forever, because he delighteth in mercy."

Under the pastoral care of the Rev. Barnas Sears, they are unitedly edified.—Present number, 221.

The 1st Church in Colebrook, was constituted in 1794, and has from that period enjoyed the faithful labours of Rev. Rufus Babcock, their present pastor. This church has enjoyed many precious seasons of refreshing from the presence of the Lord; and the last year has witnessed the displays of God's mercy.—While the saints have been revived, and quickened in their duty, backsliders have been reclaimed, and impenitent sinners have renounced their refuges of lies, ceased from their rebellion, and submitted to the easy yoke of Christ.—To this church there have been added the last year, 63. Present number, 206.

Their beloved Pastor, now 70, has notified his brethren, that the infirmities of age admonish him, that "the time of his departure is at hand," and that it is his desire, they look out some one to take them by the hand, and release him from a service for which his spirit is still willing, but his flesh too enfeebled.

The 2d Church in Sandisfield, was constituted in 1789, consisting of 19 members. In June, 1790, Elder Benjamin Baldwin was ordained to the pastoral office with them. Under his labours the church experienced much prosperity, and were multiplied. In 1798, sixty members were added, the fruits of a previous revival. But in July, 1810, their beloved Pastor was removed from his extensive field of usefulness in the Church Militant, to the Church Triumphant. The Church were then without a Pastor until 1816, when Mr. Israel Keach commenced his labours with them, which were continued until 1823, when he removed. During his ministrations, the church experienced a revival, and a goodly number were added to the Lord. Since the removal of Elder Keach, the church has been dependent on occasional supplies, chiefly from Elder Doty, of the 2d Church in Colebrook. During the year past they have experienced a revival, and 26 have been added by baptism.—Present number, 132.

This Church feels in some degree, their need of a pastor.

To be continued.

The following Letter was received by the Editor, dated Canton, Oct. 16th, 1827.

"I wrote you last week, while on my way to Wallingford. I spent my last Lord's day there, and truly the Spirit of God is manifest among them. The revival which commenced during my visit to them in August, continues, and nearly forty have been hopefully brought to the knowledge of the truth. Twenty-four have followed their Lord's example, by being buried with him by baptism. Last Lord's day Br. Glazier, assisted by Br. Ewer and myself, baptized twenty. I have concluded to accept the invitation of the church and Society to remove there, and take the pastoral care of the Church, and the charge of the Academy, which I shall commence, if the Lord will, next Tuesday.

Yours, &c.  
ISAAC KIMBALL.

### NOTICE TO PRIMARY SOCIETIES.

The object of the "Convention of Baptist Churches in this State and vicinity," is to aid the feeble, and the destitute, in regard to the support of the administration of the word and ordinances of the Gospel.—All the money raised for Domestic Missions, by Primary Societies connected with Churches which are feeble and destitute, shall be expended for their immediate benefit. To depart from this principle, would be to depart from the main object had in view by the Convention, in its association. Further, according to its ability, the Board of the Convention will continue, in addition to the above, to assist such Churches by pecuniary aid, in proportion to their necessities.—The above may be confidently relied on, any suggestions to the contrary notwithstanding.—We speak advisedly, as one of the Committee of the Board of the Convention.—*The Editor.*

### CHURCH CONSTITUTED.

A Baptist Church was constituted on the 26th Sept. last, in the West part of Sheldon, Genesee county, New-York, by the name of the *Wales and Sheldon Church*.—Number of members 54—28 of whom were recently baptized. Elder Harmon, of Aurora, was Moderator of the Council; Elder Jones, of Bennington, Clerk. Sermon by Elder Metcalf, of Sardinia.

The Minister's Quarterly Meeting for Litchfield County, will be held on the last Wednesday in October, at the house of Br. Erastus Doty, Colebrook.

We learn that the Weaving establishment, belonging to the Hartford Manufacturing Company, at Glastenbury, was destroyed by fire on the night of the 18th inst.

### General Intelligence.

Spain.—The Gibraltar Chronicle contains a manifesto of the Royal Audience of Catalonia, which states among other things, that the rebels in that province give out that "the King is not sufficiently free to govern the kingdom." The Royal Audience of course denies the assertion; but we nevertheless have long been of that belief. Weak as Ferdinand undoubtedly is, we believe that were he not fenced in and controlled by satellites, both secular and ecclesiastic, he would not dictate those pernicious measures which are urging the country headlong to destruction. He could not be so blind as not to see that he must gain nothing and lose all by the existing policy—a policy whose only recommendation is the aggrandizement of ministers—and that he is only to become a victim to their cupidity. The purpose of the Manifesto is, to put the people on their guard against the false pretences of the rebels, and to enforce vigilance on the royal authorities.—*N. Y. Obs.*

Russia.—The Gazette of France contains a letter from the frontiers of Poland, of Aug. 9th, expressing an opinion that the movements of the Russian fleet in the Black Sea, augur something of consequence on the part of the Court of St. Petersburg. The writer remarks: "Whoever has attentively observed the manner in which the wars between Turkey and Russia have been conducted, will find that the Black Sea fleet has always acted the most important part in them; for without it, there is no subsistence for the Russian soldier the moment he has entered the Ottoman territory, and a Russian army might easily be taken in the flank and the rear by a Turkish army landing on the west coast of the Black Sea." He thinks that the fitting out of this fleet, (done as it is at great expense,) joined to the movements of the land forces, leave no doubt that plans of great importance are on foot.—*Id.*

The Indian War ended.—It appears from the National Intelligencer that Colonel McKenney, of Washington City, had arrived at St. Louis on the 17th September, from the Winnebago country. He brought information to that place that the Red Bird (the principal war chief of the hostile band of Winnebagoes) together with a young bravo of the same band, had been given up to General Atkinson; the Winnebagoes had sued for peace, and had promised to give up all the party which made the attack on the keel boats, and committed the murders at Prairie-du-Chien, &c.—*Communicated.*

Gov. Clinton has removed from office Eli Bruce, sheriff of Niagara County, for having been concerned in the abduction of William Morgan. The Governor says, that Bruce has been heard in his defence; and has had it completely in his power to establish his innocence, if he was innocent, but has failed to do so after ample time. On a late trial of others for the same crime, he refused to testify as a witness, lest he should criminate himself.

Matthew Talbot, Esq. of Georgia, one of the candidates for the office of Governor at the approaching election, died at Washington, in that state, on the 17th ult. after an illness of three days, of bilious fever. This event

will probably secure the election of Mr. Forsyth, without any concerted opposition.

Mule Silver.—We are informed by a correspondent, that the mules employed at the amalgamating mines in Mexico, are opened after death, and that from two to seven pounds of silver are often taken out of the stomach. He says that he is in possession of a specimen which is perfectly pure and white as it generally is.—*Silliman's Journal, No 1, Vol. XIII.*

RUTLAND, Vt. Oct. 9.  
More Rich Treasures discovered in our Mountains.—An extensive bed of Manganese of the purest kind, has recently been discovered in Chittenden, this county, on the farm of Wolcott H. Keeler, Esq. We are informed that about 50 tons has already been dug. Mr. Jacob Davy of Fairhaven, and Mr. Barnard of Chittenden, are engaged in it, and it is apprehended that it will prove to be a very handsome business to them. It is said to be worth about \$50 per ton.

The Ohio State Journal says, that the Miami Canal is now filled with water from A. Enoch's mill dam, two miles above Middletown, to the locks, near Reading, a distance of about thirty miles. The locks on this Canal are said to vie with any on the Grand Canal of New-York, both in point of workmanship and durability.—*Id.*

High School.—We learn that Mr. Daniel H. Barnes, one of the principals of the Male High School, has declined the offer of the Presidency of Columbia College, at Washington City, D. C. This decision will gratify the numerous friends of the High School, who would exceedingly regret the great loss this popular institution would suffer, should Mr. Barnes withdraw from it.—*N. Y. paper.*

A man of the name of Sherman, belonging to it is believed to Exeter, R. I. was so badly beaten last week in a fight between himself and two other persons, at a regimental muster in Washington Co. as to cause his death on Tuesday. This is one among many, of the good effects of militia trainings and ardent spirits.

### MARRIED.

By the Rev. Barnas Sears, on Friday 12th inst. Mr. Thomas Stocker, to Miss Thyrza Whitmore, both of Hartford.  
In Cincinnati, on the 28th ult. by the Rev. Joshua Wilson, Elder Moses Pierson to Miss Eunice Riggs, of Somerset County, N. J.

### OBITUARY.

In this city, William Cheney, formerly of Needham, Ms. aged 17.  
In this town, Capt. Aaron Cooke, 85.  
At Windsor, on the 9th inst. Mr. Elijah E. Filley, son of Mr. Elijah Filley, aged 24.  
Drowned at Glastenbury, on the 11th inst. Charles, son of Mr. Sylvester Pulsifer, Jr. aged 3.  
At Genesee, N. Y. the 3d inst. Mr. Waldo R. Reed, aged 21, son of Mr. Abner Reed, of E. Windsor.  
At Berlin, on the 3th inst. Mr. Ithiel Carter, aged 74—a Revolutionary soldier.  
At Canterbury, Mr. Simon Shepard.  
At Mr. James Stone's on Friday the 31st. Willis Pearson, aged 30 years.  
The deceased was a citizen of Vigo county, Indiana. He has been assiduously engaged, for several years, in preaching the gospel, and promulgating the religion of Jesus Christ to his fellow creatures, and had several very flourishing churches in the neighbourhood of his residence. He was respected for his talents and loved for his piety and zeal in the cause of the christian religion. He was on a tour of preaching when he was attacked by the violent and fatal disease which consigned him to the grave, in about five days. He has left an amiable wife and two small children, to lament their irreparable loss.

### NOTICE.

An Adjourned Meeting of the "Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity," will be held at the Baptist Meeting House in this city, on Wednesday, the 7th day of Nov. next, at 9 o'clock, A. M.  
A. DAY, Sec'y.

Hartford, Oct. 13th, 1827.

### NOTICE.

THE Members of the Board of the "Connecticut Baptist Education Society," are desired to meet at Hartford, on the evening of Tuesday, the 6th of Nov. next, at the Feisty of the Baptist Meeting House, at 6 o'clock, P. M.

GURDON ROBINS, Sec'y.

Hartford, Oct. 17, 1827.

### Handel and Hayden Collection of Church Music.

FIFTH and last edition, with additions and improvements. Teachers and schools supplied at the lowest prices.

ALSO,

Winchell's Arrangement of Watts' Psalms and Hymns, both large and small size; together with a general assortment of School and Blank Books, Stationery, &c.

For sale by  
H. & F. J. HUNTINGTON.  
Hartford, Oct. 20.

### New-York and Hartford STEAM-BOATS.

MACDONOUGH, Capt. WM. BEEBE.

OLIVER ELLSWORTH, Capt. D. HAVENS.

HAVE commenced running, and will continue through the season as follows:—  
The MACDONOUGH Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 11 A. M. Returning, leave New-York for Hartford Mondays and Thursdays, at 4 P. M.

The OLIVER ELLSWORTH Capt. Havens, will leave Hartford for New-York, Mondays and Thursdays, at 11 A. M. Returning, will leave New-York for Hartford, Tuesdays and Fridays, at 4 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

### Freight taken as last season.

For further particulars, apply to  
CHAPIN & NORTHAM.  
March 17.



## POETRY.

From the *Episcopal Watchman*.  
THE SAILOR'S FUNERAL.

The ship's bell tolled, and slowly to the deck  
Came forth the summoned crew.—Bold, hardy  
men,  
Far from their native skies, stood silent there  
With melancholy brows. From the low clouds  
That o'er the horizon hovered, came a sound  
Of distant, muttered thunder. Broken waves  
Heaved up their sharp white helmets o'er the  
expanse  
Of ocean, which in brooding stillness lay  
Like some vindictive king, who meditates  
On hoarded wrongs, and wakes the wrathful  
war.  
—The ship's bell tolled!—And lo, a youthful  
form  
Which oft had dared the high and slippery  
shrouds,  
At midnight's watch, was a burden laid  
Down at his comrade's feet.—Mourful they  
gazed  
Upon his noble brow, and some there were  
Who in that bitter hour remembered well  
The parting blessing of his hoary sire,  
And the fond tears that o'er his mother's cheek  
Went coursing down, when her son's happy  
voice  
Bade them farewell. But one who nearest  
stood  
To that pale shrouded corpse, remembered  
more,  
Of a white cottage with its shaven lawn,  
And blossomed hedge, and of a fair-haired  
girl,  
Who at her porch of creeping woodbine  
watched  
His last, far step, and then rush'd back to  
weep.  
—And close that faithful comrade in his breast  
Hid a bright chestnut lock, which the dead  
youth  
Had severed with a cold and trembling hand,  
In life's extremity, and bade him bear  
With broken words of love's last eloquence,  
To his sweet Mary. Now that chosen friend  
Bowed low his sunburnt face, and like a child  
Sobbed in his sorrow. But there came a tone  
Clear as the breaking moon o'er stormy seas,  
—"I am the resurrection!"

Every heart  
Suppressed its grief—and every eye was raised.  
There stood the Chaplain,—his uncovered  
brow  
Pure from all earthly passion,—while his voice,  
Rich as the balm from plants of Paradise,  
Poured the Eternal's message o'er the souls  
Of dying men.  
It was a holy hour!—  
There lay the wreck of youthful beauty,—  
here  
Stood mourning manhood,—while supporting  
Faith  
Cast her strong anchor, where no moaning  
sore  
Might threaten, and no mortal woe invade.  
—There was a plunge!—The parting sea  
complained!  
Death from her briny bosom took his own.  
The troubled fountains of the deep lift up  
Their subterranean portals, and he went  
Down to the floor of Ocean, 'mid the beds  
Of brave and beautiful ones.—Yet to my soul,  
Mid all the funeral pomp, the measured dirge,  
And monumental grandeur, with which Earth  
Indulgeth her dead sons,—was nought so sad,  
Sublime or sorrowful, as the wild sea  
Opening her mouth to whelm that sailor youth.  
H.

## DESCRIPTION OF SARDIS.

In a letter from the Rev. Elnathan Gridley,  
American Missionary in Asia Minor, to  
one of the Editors of the *New-York Ob-*  
server, dated

Smyrna, June 4, 1827.

My Dear Sir,—A few weeks since I  
visited Sardis, the ancient capital of Ly-  
dia and the seat of one of the Apocalyptic  
Churches. It is about forty miles east of  
Smyrna, on the south side of the beauti-  
ful plain of the (river) Hermus, which is  
here about eight miles in breadth. It  
commands to the East and West a very  
extended prospect, and was indeed "beau-  
tiful for situation."

Along the West of the city flowed the  
Pactolus, celebrated by the Poets for its  
golden sands: and along the East, another  
stream equal to the Pactolus in size.  
They are very considerable and pretty  
mill streams, and are so situated, that  
with the utmost ease, the whole city  
might have been watered by them. That  
these rivers really contained golden sands,  
I have little doubt, as they still bear plen-  
tifully along in their current, that red  
feruginous dust, in which gold is usually  
found.

The walls of Sardis are still easily to  
be traced, in almost their whole extent.  
The city was triangular, having its great-  
est length on the North, which does not  
much exceed half a mile. On this side,  
the wall consisted of a mound of earth  
two hundred feet in thickness, and secured  
from the outside by a wall of stone.  
From each extremity, and by a very ir-  
regular course, walls of a much less  
thickness, and constructed of stone, were  
carried back to a small but elevated point,  
on which stands the Citadel.

The most considerable ruins still re-  
maining within the walls, are those of two  
churches and a Palace.

The churches are both on the same  
plan. The largest is 150 feet by 60.  
On the South side, there are four pillars  
equidistant from each other, and on the  
North two, which are the corners. These  
pillars are ten feet square, and to the  
height of twelve feet, of marble: which  
finishes with a beautiful wrought cornice,  
setting out ten inches from the wall.  
Above this, they are of brick; which  
appears to have been carried over in  
arches from column to column. The  
ends were semi-circular walls of marble.  
What still remains, shews them to have  
been truly splendid edifices; and if they  
are churches erected by the Christians of

Sardis, as all tradition declares, and as  
there seems no reason to doubt, it shews  
something of the extent to which Chris-  
tianity, in name at least, must have pre-  
vailed there.

But still more splendid was the Palace,  
generally supposed to have been the  
dwelling place of Cræsus, the richest of  
mankind. It is 350 feet long, and 250  
wide. The West wall, which constitu-  
ted the front, was of white marble; and  
the prodigious quantities now lying there  
in promiscuous confusion, prove it to  
have been of great height. The blocks  
are of enormous size; many single pic-  
ces being each of not less than twelve or  
fifteen tons. These, from the many mor-  
tices wrought in them, appear to have  
been joined by metallic fastenings.

Now, where these were brought from,  
as there is no appearance of marble in the  
vicinity, and by what machines they were  
transported, are curious and interesting  
inquiries.

Besides the marble wall, there were  
three other walls of brick, extending the  
whole length of the building; two of  
which, to the height of about twenty feet,  
are now standing. These are the central  
ones, and enclose two halls entered by  
arched passways, from a space in the mid-  
dle. These halls are each 150 feet by  
30, semi-circular at their ends; and five  
pilasters on each side, are attached to the  
wall. These walls as well as those of the  
churches, are constantly patroled by  
Storks walking to and fro, as sentinels to  
guard the nests which are built on every  
corner.

Back of the city, but within its walls,  
at the foot of the elevation on which the  
Castle stands, was an extensive Cemetery.  
One arch vault, fifty rods in length,  
still remains entire, besides many smaller  
ones.

About one mile from the city, back of  
the Acropolis, and upon the plain of the  
Pactolus, stood the Temple of Cybele.  
This is supposed to have been the work  
of the Lydian Dynasty. Two columns  
only are now standing. They are of mar-  
ble, 20 feet in circumference, at the  
(present) base, and about thirty feet high.  
Nearly half of their height is supposed to  
be concealed by the earth which has ac-  
cumulated around them, from the im-  
pending structures of the Acropolis. The  
capitals of these columns are considered  
by travellers as the finest specimens of  
the Ionic, both in perfection of design  
and execution, of any now extant. These  
columns, it is supposed, were originally  
forty in number, and that the blocks of  
marble extending from column to column,  
raised to the height of sixty feet above the  
pavement, must have weighed twenty-  
four tons each. A number of these col-  
umns which have fallen, are still upon  
the surface. There can be little doubt  
that excavation would here disclose the  
entire parts of a most magnificent temple.  
But whatever lies beneath the soil of  
Turkey, belongs to the Grand Seigneur;  
and such an excavation, would, by Tur-  
kish laws, be treason.

The point on which stands the Citadel,  
rises at least 800 feet above the plain of  
Sardis. It is wholly composed of a very  
compact red earth, filled with small  
stones. It is entirely inaccessible to man,  
except in two places. One of these is de-  
fended by a heavy wall, twenty feet high,  
in which are many handsome fragments  
of ancient sculpture, and several entire  
and perfectly legible inscriptions. The  
other pass, that by which I gained the  
summit, is a very narrow and difficult  
one. In one place for rods it is scarcely  
eighteen inches in width. On one side is  
an almost perpendicular precipice of per-  
haps two hundred feet, and on the other,  
and directly over head, upon a projecting  
point, less than forty feet wide at the  
base, and at the height of thirty feet,  
hangs a stone Castle, whose foundations,  
three feet from the outside of its walls,  
are left entirely unsupported by the  
earth, which has fallen away. This Cas-  
tle, now leaning, and seeming every mo-  
ment about to be tumbled down the pre-  
cipice, presents the most threatening ap-  
pect.

In this narrow ridge, a little beyond, is  
an excavation, which was probably the  
dwelling place of the sentinels who used  
to guard the pass. It is of sufficient ex-  
tent to contain two hundred men;—has  
two apartments;—is arched; was plas-  
tered with lime mortar, and painted.  
Some of the plastering still remains en-  
tire. It is carried so nearly through the  
ridge, that only a wall, four feet in thick-  
ness, remains on the back, through which  
is a regular window.

In my efforts to ascend, before reach-  
ing the pass, and on the side toward the  
town, I found a subterranean passage,  
along which I crawled to the distance of  
100 feet, by which I hoped to gain the  
summit that for some hours I had labour-  
ed in vain to reach; but was unable to  
proceed further. This unquestionably  
is a section of an old subterranean pass  
which led from the town to the Citadel;  
as afterwards saw the place where it en-  
tered above.

I also found four earthen aqueducts, of  
fifteen inches aperture each, lying side  
by side, and in a state of perfect preser-  
vation, though unquestionably they were  
laid nearly two thousand years ago. The  
cement by which they are joined, is very

white, and nearly as hard as the earthen.

The plain, on the top of this very cu-  
rious elevation, is not more than half an  
acre in extent; and from this, the pros-  
pect is most beautiful. In the rear rises  
Mount Tmolus, to the height of 2000 feet  
or more, down which, in ravines, are  
precipitated the rivers that water Sardis.  
In the front on the beautiful and extend-  
ed plain, are to be seen the windings of  
the Hermus,—the Lake Gyges,—and  
near it, rising like a mountain, the cele-  
brated tumulus of Alyattes, the father of  
Cræsus, nearly a mile in circumference,  
and raised, as history declares, by the  
females of Sardis. Also multitudes of  
little tumuli, from twenty to forty rods in  
circumference, segments of spheres so  
perfect, that the eye can usually detect  
no irregularities. But in the midst, Sar-  
dis no longer is seen. The threatening,  
"I will come on thee as a thief," has  
been awfully executed. Half a dozen  
Turcoman shepherds' tents, three mud-  
wall cottages, and a little mill, are all that  
remains of Sardis.

I am this afternoon to set out for Capa-  
docia; so adieu.

ELNATHAN GRIDLEY.

## PRAYER.

I have great hope from the promises  
made to prayer, that I shall begin to live  
before I die.

What is the meaning of prayer, but that  
God would do what we cannot; and how  
vainly do we ask the help which we do  
not think we want?

The loss of prayer is the greatest of all  
losses; and yet how many prayers are  
rendered fruitless, if not turned into sin,  
through inattention, levity of spirit, un-  
belief, insensibility of want, or greater  
desire of something else in the heart.

No man need be miserable or unhelped,  
so long as there is a way open to the  
throne of grace.

If we pray at all, we must be poor,  
helpless, and resigned; neither think-  
ing we have already what we ask, or  
that we can give it to ourselves, or set-  
ting a time, or prescribing a measure to  
God.

Nothing is more easy than to say the  
words of a prayer; but to pray hunger-  
ing and thirsting, is the hardest of all  
works.

What more need be said of prayer, than  
that it brings God into the heart and keeps  
sin out?

"Ask, and it shall be given you," I  
ask, therefore it is given me. The conse-  
quence is infallible; only let God choose  
the time and manner of giving.

Praying with the heart, for the heart,  
is praying by the Spirit, whether with or  
without a form.

No true prayer is lost, though we may  
have forgot it.

Blessed be God, I do not only begin to  
pray when I kneel down, but leave not off  
praying when I rise up.

All prayer is hypocrisy and sad deceit,  
if we do not ask what God would have us  
to ask, and really desire what we ask.

We can have no grace or spiritual sup-  
ply without asking; and whatever we  
think of ourselves, or say to God, we  
cannot act without felt, want, and real  
desire. Of those that do pray, how few  
pray from their own sense, or any par-  
ticular knowledge of their own circum-  
stances.

Acquiescence in the bare act of prayer  
is a most dangerous delusion, and keeps the  
soul from its proper relief.

O God, give me what thou knowest to  
be good, and thou alone knowest what is  
good; give me more than I can ask or  
think; if the reverse of what I ask is  
what I should ask, give me that; let me  
not be undone by my prayers.

Many pray not to be kept from sin, but  
to keep it; and with a secret hope that  
prayer will excuse it, and be accepted in-  
stead of reformation.

God does not want our praises; but  
the disposition to praise him is essential  
to our own happiness, and therefore re-  
quired.

I put my prayers into Christ's hands;  
and what may I not expect from them,  
when I have such an advocate?

Prayer is living with God; and, if found-  
ed upon right principles of religion,  
puts us upon searching the heart, leads  
to the knowledge of our wants and weak-  
ness, and fixes us in dependence upon  
God. Nothing is more easy than a bare  
duty or lip-service, and nothing more dif-  
ficult than the performance of it in truth  
and sincerity.

Prayer is knowing work, believing work,  
thankful work, searching work, humbling  
work, and nothing worth if heart and hand  
do not join in it.

There is abundant comfort in the tho't  
that God has given me a desire and will to  
pray for the blessing of Jesus: whether  
with greater or less fervour at the time of  
praying, it matters little as to the event:  
I may repose myself quietly on his word,  
in full assurance that there will be a per-  
formance of all his promises, in life, death,  
and eternity.

The great mistake of prayer is, not  
praying as poor and destitute creatures,  
but thinking that we are and have already  
in some good degree what we pray for.  
See a notable instance of this in Lord Ba-  
con's prayer, *Teller*, No. 267.

Be sure not to ask a little of God.

It is a great mistake that prayer is lost,  
or nothing but formality, because we do  
not find comfort in it, or any immediate  
effect from it, or pray with so much fer-  
vour as we could wish.

We are on the wrong side of prayer,  
till we have a lively sense of our condi-  
tion in sin, and are convinced by self-  
knowledge of the necessity of redemp-  
tion from the guilt and power of it.

It is a sad mistake in religion to acqui-  
esce in the form of prayer, without ob-  
taining, or desiring to obtain what is ask-  
ed.

It is an easy work to offer up many  
prayers to God; but who almost offers up  
himself to him?

We are apt to suppose that nothing is a  
return to prayer, but the very thing we  
ask; but if there is a better way of grant-  
ing our request than we think of, it is  
well for us that God will not choose the  
worst.

We eat for bodily strength, and for  
strength to labour. So the spiritual life  
must be renewed and maintained by con-  
tinual supplies of grace to the end we may  
perform the services we owe to God.  
The consequence is, we must pray at  
least as often as we eat.

All power of spiritual renovation is  
from God; and it is a fatal mistake to look  
for it in ourselves, or in books, the scrip-  
tures not excepted. One prayer is worth  
a thousand fine thoughts.

Let your prayer be short, and think a  
long time before you begin, what you are  
going to say, and what you mean by it;  
that is, to speak plainly, whether you  
would be taken at your word, and put to  
the pain of having your prayer answered.  
It would be death to the generality even  
of those who appear on the side of reli-  
gion to receive, or be what they pray for.

When I pray, it is for a moral impos-  
sibility, and for as great a miracle, as if I  
was to say,—"Sun, stand still!" I shall  
never love God and hate sin as I ought,  
till I pray better.

Want felt, and help desired, with faith  
to obtain it, is prayer; and without these  
qualifications, whatever is called so is no-  
thing but self-deceit, and lying to God.

We shall never be christians, till we  
think as we pray, and always carry the  
same humbling sentiments about us, as if  
we were on our knees before God.

I can expect no good effect from my  
prayers, till I know what I am, and do not  
pray above my state, or think more high-  
ly of it, and of myself, than I ought to  
think, but sit down in the lowest room, as  
I well may, without any fear of mistaking  
my place.

It seems to me, that the first thing we  
should pray for is a sense of our wants,  
with a will and desire to pray according to  
them.

ADAM.

PROPOSED UNION OF UNITARIANS  
AND MOHAMEDANS.

A negotiation was opened, in the reign  
of Charles II. on the part of our Eng-  
lish Unitarians, with Ameth Ben Ameth,  
ambassador of the emperor of Morocco  
at the English court, in order to form an  
alliance with the Mohammedan prince for  
the more effectual propagation of the Uni-  
tarian principles. The two Unitarian di-  
vines who undertook this singular treaty,  
addressed the ambassador and the Mus-  
salmen of his suite, as "votaries and fellow-  
worshippers of the sole supreme Deity."

They returned thanks to God, that he had  
preserved the emperor of Morocco and his  
subjects in the excellent knowledge of  
the one only Sovereign God, who hath  
no distinction nor plurality of persons,  
and in many other wholesome doctrines.  
They said that they with their pens de-  
fend the faith of one supreme God; and  
that God raised up Mohammed to do the  
same with the sword, as a scourge on idol-  
izing Christians. They, therefore, styl-  
ed themselves fellow-champions with the  
Mohammedans for these truths. They  
offered their assistance to purge the Ko-  
ran of certain corruptions and interpola-  
tions, which, after the death of Moham-  
med, had crept into his papers, of which  
the Koran was composed; for of Moham-  
med they thought too highly to suppose  
that he could be guilty of the many re-  
pugnances which are to be found in the  
writings which go under his name. This  
work they declared themselves willing to  
undertake, "for the vindication of Mo-  
hammed's glory." They intimated that  
the corrections which they would pro-  
pose would render the Koran more con-  
sistent; not with itself only, but with  
the Gospel of Christ, of which they say  
Mohammed pretended to be but a preacher.  
They told the ambassador, that the  
Unitarian Christians formed a great and  
considerable people. To give weight to  
the assertion, they enumerated the here-  
sarchs of all ages who have opposed the  
Trinity, from Paulus Sarmosatenis, down  
to Faustus Socinus and the leaders of the  
Polonian Fraternity. They celebrated  
the modern tribes of Ariens, as asser-  
ters of the proper unity of God; and  
they closed the honourable list with  
the Mohammedans themselves. All  
these, they said, maintain the faith of  
one God: and "why should we forget  
to add you Mohammedans, who also con-  
sent with us in the belief of the only one  
supreme Deity?" Such is the substance  
of a letter which they presented to the  
ambassador, with some Latin manuscripts

respecting the differences between Chris-  
tianity and the Mohammedan religion, and  
containing an ample detail of the Unitari-  
an tenets. They applied to the Mus-  
salmen as to a person of known discernment  
in spiritual and sublime matters: and  
they intreated him to communicate the  
import of their manuscripts to the con-  
sideration of the fittest persons among his  
countrymen.

Dr. Horsley, in whose controversial  
writings with Dr. Priestly this epistle had  
been inserted (Letter 16, p. 307, ed. 3.)  
by way of its authenticity, has added a  
note, in which he says, that in conse-  
quence of Dr. Priestly's questioning the  
veracity of it, he examined the archbish-  
op's library at Lambeth, from whence the  
copy was originally taken, where he  
found it in a thin folio, under the mark  
673, among the codices Mss. Tenisoni-  
ani; and entered in the catalogue, under  
the article Socinians, by the title of "Syste-  
ma, Theologia Sociniana." On the  
preceding leaf are the following remarks:

"These are the original papers which  
a cabal of Socinians in London offered to  
present to the ambassador of the king of  
Fez and Morocco, when he was taking  
leave of England, August 1682. The  
said ambassador refused to receive them,  
after having understood that they con-  
cerned religion. The agent of the Socini-  
ans was Monsieur Virze. Sir Charles  
Cotterell, Knt., Master of the Ceremo-  
nies, then present, desired he might have  
them, which was granted; and he brought  
them and gave them to me, Thomas Teni-  
son, then Vicar of St. Martin's-in-the-  
fields, Middlesex."—*Christian Observer*.

THE WAY TO DESTRUCTION  
WIDE OPEN.

The New Theatre in Boston, was  
opened on Monday night last. Of the  
company the traveller says, "As near as  
we could ascertain, there were about  
twenty-one hundred persons in the house;  
the receipts from whom amounted to be-  
tween \$1,500 and \$1,600." The per-  
formances were wonderful of course.  
The prize poem was spoken in fine style;  
and a Mr J. J., of Hartford, has attained  
a "bad eminence," by being announced  
as its author. One of the pieces per-  
formed was "the farce of the *Lady and  
the Devil*." We always believed that this  
establishment would be a powerful auxi-  
liary to the Prince of Darkness, but who  
would have expected his personal ap-  
pearance the first night, introduced too by  
a Lady, as at his first successful onset up-  
on the human family? Seriously, we fear  
the matter is more of a real tragedy, than  
a diverting "farce." The friends of the  
drama exult in their apparent success,  
notwithstanding the loud remonstrances  
of the virtuous. For ourselves, we are  
not disappointed. We expected a throng,  
if the house should go up, especially at  
the first opening. But we always knew  
"the wicked would do wickedly," and  
we have always said that such a powerful  
inducement as a New Theatre would  
probably entice and entrap multitudes of  
the unwary.—*Id.*

## DR. ROBINSON

Has taken an Office, up stairs, in the  
building directly south of the State  
House. Entrance two doors west of the  
United States Branch Bank.  
Hartford City.

## MR. CLARKE,

Continues his Monitorial School under the  
Independent Church.

Day-School for Oct. Nov. and Dec. \$3 60,  
\$1 in advance. Evening School for Oct. \$1.  
Nov. \$1 25, Dec. \$1 50, five evenings in a  
week.

The Monitors of the Day-School, who are  
constant and punctual, may attend the Eve-  
ning-School gratuitously. The School is  
furnished by the Teacher with every thing  
necessary without extra charge.  
Hartford, Oct. 1827.

THE  
PROTECTION  
INSURANCE COMPANY.

Having been duly organized, are now ready to  
receive proposals of FIRE and MARINE  
INSURANCE, at their office in State-  
Street, a few doors west of Front-Street.

THIS Institution was incorporated by the  
Legislature of this state at their last session,  
for the purpose of effecting FIRE and MARINE  
INSURANCE. Its capital is ONE HUNDRED  
AND FIFTY THOUSAND DOLLARS,  
with liberty to increase the same to HALF A  
MILLION OF DOLLARS. The first named sum  
is all paid in or secured, and the whole amount  
(\$150,000) is vested in Bank Funds, Mort-  
gages and approved indorsed notes; all which,  
on the shortest notice, could be converted into  
Cash and appropriated to the payment of loss-  
es.

The Directors pledge themselves to issue  
policies on as favourable terms as any other  
Office in the United States; and by fairness  
and liberality in conducting the business of  
the Company, they expect to gain the confi-  
dence of the public.

The following gentlemen are Directors of  
this Company.

Wm. W. Ellsworth,	Thomas C. Perkins,
Solomon Porter,	Martin Cowles,
Jeremiah Brown,	Martin Wells,
Merrick W. Chapin,	Henry Waterman,
James B. Hosmer,	Samuel Kellogg,
Nathan Morgan,	Sylvester Norton,
Henry Hudson,	Daniel P. Hopkins,
Roderick Terry,	Epaphras L. Phelps,
Edward Watkinson,	Horace Burr,
Charles S. Phelps,	Jesse Goodrich,
Frederick Bange,	Lynde Olmsted,
WM. W. ELLSWORTH, President.	
THOMAS C. PERKINS, Secretary.	

Hartford, July, 1825.